

Youth

The National Monthly For Ukrainian Catholic Youth

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July - August, 1965

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Leslie
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May 66



Girls preparing "Pyrohy" for Engaged Couples Social L. to R.:
Phyllis Kohut, Eleanor Wivchar, Gerry Eleniak (Story Page 7)

YOUTH . . . The Golden Age of Opportunity

YOUTH

ORGAN OF THE UKRAINIAN CATHOLIC YOUTH

Motto of the U.C.Y. — "Always faithful and united for
God and Country."

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OUR PRESIDENT COMMENTS

The life of a person follows periods of time which may be compared to the seasons of a year. The year is divided by nature into four seasons—each with its beauty, with its specialty and then a transgression into the next season and the next. Does not life follow a similar pattern? When we are 'children and in the early teens we are in the spring of our lives — we bud, we form, then we pass into the summer of our life and here we learn, we prepare ourselves, we get ready to contribute to our society. In the fall of our life we bring harvest, we are productive and through our endeavors enrich our community. Then comes the winter—beautiful, white and the calmest period of all. Here we reflect on the days gone by and with the wiseness of age and experience help those that follow us.

We of the U.C.Y. find ourselves in the first two seasons. Seasons which are so very important, seasons which will determine what we will be and what we will give to the world we live in. Many of you are in the spring of your lives, you are at home, you attend school and belong to various clubs. In this period, learn all you can from your parents, teachers and friends. Learn of your heritage, learn your mother tongue and build within yourselves the proudness of being a Ukrainian-Canadian. At this stage you must realize that by being a good Ukrainian-Canadian you will grow up to be a good citizen of Canada. Canada is a nation that is growing, a nation that is forming and you will be expected to add your building block to it in the future seasons of your life. As you pass into the summer of your life—you will be seeking ways for personal fulfillment. You will take account of your talent, your tastes and hopes and you will channel your activities to the vocation of your life. Whatever you choose to

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ALL CONTRIBUTIONS GREATLY APPRECIATED

become will determine your type of contribution, your self-fulfillment. In this season, you must be ambitious and in order to succeed you must realize that you have something to offer and what you offer must be the best. You will be able to measure your success in many ways, but remember that real happiness is achieved from what you do. You will find happiness in work, friends, pursuit of ideals and other such occurrences. To get the best out of life in your summer season and in the other periods do your best at work or study, participate in the productive leisure activities, work in worthwhile organizations and be an active member of your Ukrainian-Canadian community and your Church. To get real pleasure out of life, you must learn to follow a well balanced program of activities. The U.C.Y. offers you one avenue of fulfillment—the avenue of organizational work. My request to you of the summer season is get involved in that organization, give it your best and then you will see that organization follow the path you wish for it. We are a young peoples organization and we offer much experience, which if you are willing to accept will help your activities in future years.

In the summer season of a year, just before the fall and its harvest we find a period of waiting-rest, a period when we have time to reflect on the coming season. Of you I ask, stop and think, think of the U.C.Y., think of what you are going to do in the fall to improve your U.C.Y. local, what is going to be your contribution to the U.C.Y., your parish and your community. Remember that active participation, hard work and involvement will bring you personal happiness and fulfillment of the obligation to your season of life.

Chrys Dmytruk.

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THE EDITOR'S CHAIR

In approximately five months we will know which diocese was the most active participant towards the Youth Magazine for 1965. Every issue carries on the back page cover the amount of points awarded to the diocese for the month before. And I hope this page is watched by our readers. It is hoped that this award will encourage all dioceses to take a more active role in their magazine.

On reviewing the past months it is found that no spiritual directors submitted any material for the Youth Magazine during 1965. Yes, not even one article has been submitted by a spiritual director from across all of Canada. Why is this so?

I know that the readers would benefit from the knowledge imparted by these articles. May I ask all of our bishops and spiritual directors to submit an article in the near future. Do

not wait for someone else to do so first or 1965 will end with a record showing "no participation towards the Youth". All material will be greatly appreciated.

Points are also given if articles are given from the clubs and diocesan executives. Some dioceses are doing quite good while some are almost silent about their news. Come on, press chairmen, do your duty for your diocese.

Pictures also give points for dioceses. Please submit interesting ones which could be used on the front page as well.

The press fund drive has been stressed to you during this year but our clubs have not contributed to its except only three clubs. We are in debt over \$500.00 now and really are in need of financial help. Please contribute now.

Points are also given to dioceses in regards of the amount of subscribers they have during the month. We have a long way to go in order to reach our 2000 subscriptions by the next national convention. As well points are given to the diocese which has obtained new subscribers during the month.

How is your diocese doing now? I am hoping that all of you will work harder in the future months so that your diocese will be near the top. Some diocese will be the winner. Will it be yours?

May God bless you.



ARE WE PREPARED?

At present, there seems to be no dire necessity for translating the Mass into any other language but Ukrainian. However, it behooves us to be a more realistic-minded society in regard to the cataclysmic evolution of future generation. We cannot limit our foresight to one or two years, for the outcome of such a shortsighted vision would only prove to be catastrophic. In all honesty, do we dare to ask ourselves the all-important question as to what will happen in twenty to fifty years from now when the present generation will pass into eternity? A bold and impartial attitude is essential on the part of our religious and national organizations in order to blend the best elements of stabil-

ity with the intermittent seeds of change, and thus preserve our heritage and our incomparably beautiful Ukrainian Rite for posterity.

Even now, though we hate to admit this glaring fact, our young people are in danger of proselytization and denationalization — in short, they are on the verge of losing their Ukrainian heritage. The knowledge of the Mass has always been and should continue to be cornerstone of our private lives; take the matter of the Mass lightly and we face total submersion in the flood of indifference, and with it all awareness of religious and national belonging.

Let us face the facts squarely. It is common knowledge that in some

Ukrainian parishes in the United States, Canada, and the free world in general, a great segment of the youth does not understand the Ukrainian language. Can we afford the luxury of losing them for our Church and our nation? At this time we hesitate to make any conclusions; the conclusions should come from the people. Nevertheless, we feel it our duty to point out that this perplexing dilemma hangs heavily over our conscience and likewise the conscience of our whole community.

After discussing the liturgical movement itself, we would like to turn our attention to the method of bringing the World of God to the minds and hearts of our young people. There is no doubt in our minds that in our parochial schools, all prayers should be taught in our native language. But even today, many parents who have children in their teens are of the opinion that the explication of God's truths, especially the catechism, should be taught in both Ukrainian and English. They find that upon entering high school, their children are at a loss to grasp the terminology and at times suffer the unpleasant consequences of scholastic failure and humiliation. For shortchanging them in their scholastic endeavors, and perhaps inflicting irreparable harm upon their psychological make-up these deprived youngsters point the finger at us, their parents and educators, and altogether not without good reason.

Now let's touch upon the problem of our relationship between our Ukrainian people and those of our brethren who are not members of

the Mystical Body, especially our Orthodox brothers. Let us ask ourselves in all sincerity, are we prepared for this great mission, to "fill the breach between the Latin West and the Orthodox East," as is the hope of all the pontiffs and should be the prime goal of every Ukrainian Catholic.

Presently, to our regret, we are not prepared for this great task. First of all, we are sorely lacking in the natural growth of vocations. We are barely filling the vacancies in our own parishes. With these drawbacks, can we truly consider ourselves mission-minded people. Are we broad-minded towards our non-Catholic brethren? Is there among us enough tolerance, love, understanding and respect towards those who do not fully share our views?

In the past, our bishops demonstrated this magnanimous spirit of a truly Christian approach in dealing with our Orthodox brethren in the form of their pastoral letters of 1963 and 1964, and especially the last Easter message to the Orthodox hierarchy, clergy, and faithful. Likewise, the cordial response of the Orthodox hierarchy, in the person of Metropolitan Ioan Teodorovich to these letters, can be considered a starting point of a healthy relationship between Ukrainian Catholics and the Ukrainian Orthodox.

The Ecumenical movement of the Vatican Council found the common understanding among all Ukrainians. Let us strive through prayer and good will to mold this aspiration into the glorious movement towards the unity of our religious and national ideals.

From "The New Star"

WHAT IS A VOCATION?

By John Andrew Kratko
For St. Josaphat's Sr. UCY.

ITS PHILOSOPHY

In the depths of a single word may be hidden a whole poem, a powerful homily or a true record of facts. For instance, the word "Vocation". How solemn a truth we express says an author, when we name our work in this world our vocation i.e. our calling. We did not come to the work we are doing now by mere accident; we did not choose it for ourselves; and among many things which may bear the appearances of accident and self choosing, we came to it by God's leading and appointment. It is our vocation — not our choosing, but our calling. The One who has called us to it, if only we will ask Him, will fit us for that work and strengthen us in it.

From the very world vocation, we may, then, deduce that it is not a matter of indifference to anyone what call he has received for life; we may read in the word vocation that every call comes from God; we may conclude from it that the choice of a state in life must be seriously considered.

We can hardly say what a vocation is. It cannot be defined strictly speaking, but rather described. One has said that a vocation is the happy, the meaningful coinciding of a given person and his abilities with certain circumstances in life. That makes sense. In the coming together of these two elements, there is of course, God's providential plan, through which comes the grace of a vocation. This can be understood by examples.

There was no doubt about St.

Paul's vocation. He was capable of doing the job God wanted him to do. He fought fiercely against the first Christians but God's grace turned that to good advantage. St. Paul became one of the greatest apostles of Christ. But, he had to be knocked off his horse to be brought to his senses; he had to be blinded that he might see; he had to be told just what to do and where to go, in order that he might find out what plans God had for him.

There was no doubt about the vocation of these apostles to whom our Lord Himself said: "Come, follow Me". In some cases Our Lord took the initiative; He came to His prospective apostles and called them personally. In other cases the candidates were brought by someone else; Andrew brought Peter; Philip brought Nathanael. But, it was Christ Himself who raised them from the state of disciples to that of the apostles.

Then, there was the young rich man, whom Our Lord did not directly bid follow Him, but to whom He proposed a higher life if he would be perfect. It was an invitation which one could decline and which the young man did though with a heavy heart.

There was also the case of Judas. There, the invitation and the call were accepted, even followed for a time; but there was a lack of perseverance, a loss of vocation and the tumbling down from the heights. Our Lord knew from the beginning, how it was going to end; each time Judas was stealing money from the

petty-cash account, Our Lord knew about it; He even knew more than that, he knew what it was going to lead to — the thirty pieces of silver and the rope's end, and yet, he chose Judas, not to be a traitor, for he had a vocation to be a saintly apostle, IF HE WOULD; he had a vocation to carry Our Lord's name before the nation's, to confess Him before kings and rulers, to win the crown of martyrdom, IF HE WOULD.

In all these examples taken from the Bible, you have noticed a duality of facts: on the part of God, on the part of the one called. May be we can see better now what is a vocation. There is, for each one of us, a plan marked out in God's mind, so to speak, of our life as it is lived actually; side by side with that plan, there is another plan marked out of that same life as God wants it to be lived; and how far those plans correspond — the way I am living and the way God wants me to live my life, depends on the care we take to find out what God's will is for us and the faithfulness with which we do His will.

Let me explain this a little more. From all eternity, God determined to create me, not simply as a human being, not simply the son or daughter of my parents, a new inhabitant of my native country, an additional soul to do the work of the twentieth century. But, God resolved to create "me" such as I am, the "me" by which I am myself, the "me" by which other people know me, a different "me" from any that has ever been created so far and from any that will be created hereafter. The love of God fastened something special in me. I should not believe that

God is God, if I did not believe this! This is the profession of faith that I should make in my heart; the Creator's special love for me. Moreover, this speciality never leaves me. I belong to a plan; I have a special place to fill, and a special work to do; and only my speciality, my particular "me" can fill this place or do this work. I almost sink under the weight of that thought. It seems to bring God so very near. This speciality of mine is what is a vocation.

Weiner Roast or 'Burst'!

By Phyllis J. Kohut
Press & Publicity
St. Josaphat's Sr. U.C.Y.
Edmonton, Alberta.

Despite the inclement temperatures and intermittent rains, St. Josaphat's Sr. U.C.Y. (Edmonton) held their first weiner roast for 1965 on Sunday May 30 at a local campsite. The site beautifully located along the river among aged cottonwoods eventhough somewhat wet did not discourage the youth from going on with the roast. It was most gratifying to see such a fine attendance despite the adverse conditions. However, once the fire was blazing vigorously and all ate their fill of weiners and marshmallows, everyone was most comfortable surrounding the fire. A sing-song followed until the last flicker of flame died and the crowd dispersed only to miss the next rain "burst". Everyone had a good time and no pneumonia cases have been reported to date and all are awaiting anxiously for U.C.Y. Roast No. 2 — 1965.

Engaged Couples Social



Left to right: Rick Komarnskj and Pat Bibkewich, Jim Yacey and Angela Ritchie, President Len Proskow, Fr. Greschuk, Donna Sysh and George Daniluk, Ann Shular and Willard Wolansky. Missing: Ceina Lewchysyn & Albert Dølhun — moved to Dauphin, Manitoba.

St. Josaphat's Sr. U.C.Y. (Edmonton) held their annual "Engaged Couples Social" in traditional Ukrainian fashion on Sunday, May 9, 1965 in honor of all club members who have become engaged or married during the current U.C.Y. year. This year, four of the five eligible couples were present for the occasion (Pictured above). Live dance entertainment was provided by Ron Boychuk and his orchestra who played a wide variety of Ukrainian dance music. Following the dance each couple was presented with a 'sick-call' Crucifix by Father Greschuk following a few congratulatory comments.

"Pyrohy", prepared by several

female members of the club, were served with the usual sauces, along with cake and coffee.

St. Josaphat's Sr. U.C.Y. extend their best wishes to each of these couples.

Fashion Parade '65

Recently, several male members of St. Josaphat's Sr. U.C.Y. (Edmonton) most graciously volunteered their services to act as models for "Fashion Parade '65". modelling fashions designed for every occasion. Mr. Ernje Oginsky modelled an exquisite chiffon duster combined with a soft shift nighty. Mike Danko wore a fresh carefree set of sports co-ordinates consisting of a

boldly fashioned blouse with matching trim styled capri sail pants. New dimensions were taken on with the sweater and skirt set modelled by Len Tratch. Presenting an exclusive fashion first for 1965 was Ed Stoyko modelling an eyecatching floral beach jacket combined with the new swimsuit called "Sun-screen" — the answer to swimming comfort. Featuring the look that is completely feminine and utterly irresistible in its soft sophistication was Len Proskow modelling an elegantly designed delicate looking naughty black cocktail dress. The fashion look that retains the mood and manner of professional requirements was a nurse uniform modelled by Bill Rudnitski and designed especially for those who serve.

This fashion show was a most enjoyable and entertaining sample of the lovely things that are in store

for the fashion minded girls for 1965.

The evening was concluded with a pie social.

St. Josaphat's Sr. U.C.Y. (Edmonton)

St. Josaphat's Sr. U.C.Y. (Edmonton) challenged St. Basils U.C.Y. to a mixed fastball game on Sunday, June 12, 1965. St. Basils opened the game with a three run lead, however St. Josaphat's retaliated with ten quick runs in the fourth. Although the game bogged down to more defensive ball for the duration of the game, St. Josaphat's sustained their drive to defeat St. Basils by a final score of 16-7 led by the power hitting of Den Proskow, who hit two home runs. The girls as well as the boys must be all commended for their excellent defensive and offensive play in upsetting St. Basils.

Annual Banquet, St. Basil's Sr. U.C.Y., Edmonton

St. Basil's bowling league, which has been functioning for the past five years, completed its most successful season in April. Winning bowlers were honored at the annual banquet. Due to the success of this year's bowling a larger league is planned for next fall.

During the season two small tournaments were scheduled. A Scotch Doubles tournament attracted several C.Y.O. and U.C.Y. clubs of Edmonton. St. Francis CYO rolled the best six game total to walk away with the top trophies. A second tournament, with Edmonton and Calgary

UCY clubs participating, is planned for Red Deer.

St. Basil's Youth mission held before Easter was aptly delivered by Rev. S. Yakimyshyn O.S.B.M. The four nights of prayers and lectures recalled to the youth the true meaning of Lent and inspired them to be better Christians. The mission was concluded with Holy Mass and corporate Communion followed by communion breakfast in our parish hall. The large turnout at the Sunday breakfast exemplified the success of the mission.

On Saturday, April 24, St. Basil's

with a soft shift nighty. Mike Dan-Senior U.C.Y. held its second annual Youth Banquet. The evening's activities began with supper. Immediately after supper, master of ceremonies Joe Kurylo, extended a welcome to all those present. Rev. I. Dziadyk, O.S.B.M., the spiritual director of St. Basil's Youth, expressed his pleasure at seeing many former members and members from other clubs such as St. Josaphat's and St. Basil's Jr. U.C.Y. at the banquet.

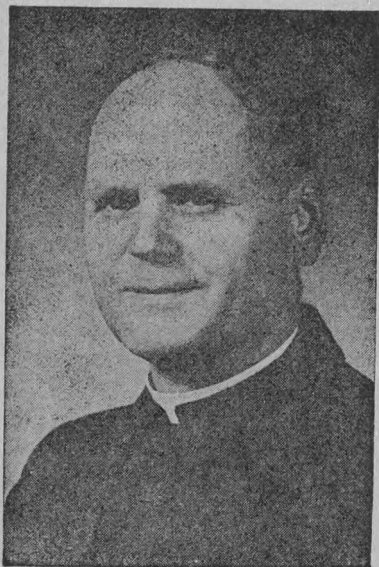
Joe next called upon Bill Kobitowich, secretary-treasurer of the bowling league to award trophies to winning bowlers. He presented first-place trophies to the season's

league winners: Joe Klymchuk, De-lores McMullen, Barbara Hrabec, Alice Petryshyn, Ernie Hrabec, and Walter Dedio. Team captain, Joe Klymchuk accepted trophies on behalf of his team. Trophies were also given to Jack Spider's team which placed second, Ed Daciuk's team, winner of the first quarter, and the team of Pete Kobitowich, winners of the fourth quarter. In addition trophies were given for men's and ladies' high singles, low singles, high triples, and for perfect attendance.

Following the supper and presentations, everyone enjoyed the dance for which the Northlanders' Orchestra supplied music.

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FATHER KRISTALOWICH MARKS SILVER JUBILEE OF PRIESTHOOD

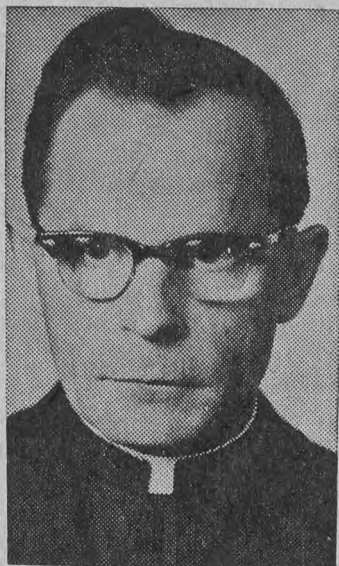


Rev. John Kristalowich, pastor of Holy Family Church in Fort Rouge observed the silver jubilee of his ordination to the priesthood on Wednesday, June 9, 1965. Father Kristalowich was born in Sandy Lake, Manitoba. He finished his theological studies in Canada and was ordained on June 9 1940.

Prior to being named Pastor of Holy Family parish, Father Kristalowich was pastor of Winnipeg city and district. While in Winnipeg he was served as spiritual director for a number of diocesan youth organizations.

On June 9 Father Kristalowich celebrated a solemn High Mass of Thanksgiving at his parish. Following the Mass, a reception in honor of the jubilarian was held in the church auditorium.

Father Izyk Celebrates Silver Jubilee of Priesthood



WINNIPEG — Rev. Semen Izyk, pastor of Rossdale and editor of "Postup" observed the silver jubilee of his ordination to the priesthood on Sunday, May 30, according to an announcement by the Jubilee Committee in charge of preparations for this event.

On that day, Father Izyk celebrated a solemn High Mass of Thanksgiving at 3:00 p.m. in the Ukrainian Catholic Church at Rossdale (near Lockport), McPhillips St. and Donald Road (16 miles north of Winnipeg).

A jubilee dinner in his honor was given at the Lincoln Motor Hotel, 1030 McPhillips St., in Winnipeg at 6:30 p.m. that same evening.

The jubiliarian was born in West Ukraine. He completed his high school studies in Lviv. He was ordained to the holy priesthood by

the late Bishop Hryhorij Lakota on May 19, 1940, in Yaroslaw, West Ukraine.

The young priest was captured by German soldiers in 1942 and held captive in Nazi concentration camps at Buchenwald and Belsen until his release by the British and Canadian armies in 1945. The 25th anniversary of his priesthood happens to coincide with the 20th anniversary of Father Izyk's release from the Nazi concentration camp.

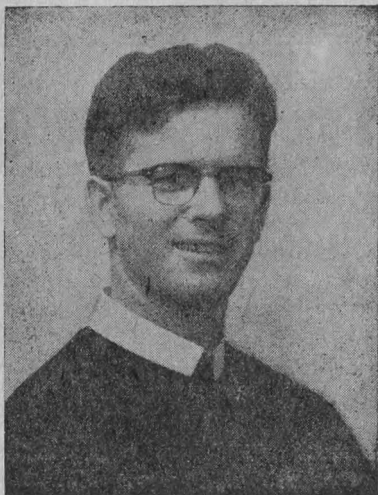
After spending some time in a Displaced Persons' camp in Hannover, Father Izyk was named parish priest of the camp in that city.

The young priest came to Canada in 1947, and almost immediately was named pastor of Neepawa and district in Manitoba. In 1949 he was transferred to Rossdale where he is parish priest at the present time. He is in charge of parish missions at Rossdale, St. Norbert, Elma, Haddashville, St. Cloud and Sadlow.

In 1949 Father Izyk commenced publication of the children's magazine "My Friend". Since 1959 he was co-editor and later editor of the Ukrainian Catholic weekly "Post-up".

Active in Ukrainian Catholic organizations, Father Izyk is a one-time spiritual director of the Ukrainian Catholic Women's League. He is at present secretary of the Ukrainian Catholic Council. For the last ten years he has been conducting a radio program over radio station CKSB for the Ukrainian Catholic Council of Manitoba.

Father Denischuk Appointed Vocational Director



WINNIPEG — Father Joseph Denischuk, C.SsR., of Winnipeg has been appointed Vocational Director of the Winnipeg Archeparchy, according to an announcement by Most Rev. Archbishop Maxim Hermaniuk. The appointment went into effect Sunday, May 2, 1965.

Very Rev. Father Paul Maluga,

Provincial of the Redemptorist Fathers of Canada, has released the newly appointed vocational director from all other duties, the Archbishop said. This will enable him to visit every parish in the city of Winnipeg and other key centres to seek out likely candidates for the priesthood in co-operation with the local parish priests. Suitable candidates would be sent to St. Vladimir's College in Roblin to further their training.

The Metropolitan also decreed that a special committee be formed in each parish. This committee would have as its aim the promotion of vocations to the priesthood and religious life and to render financial assistance to St. Vladimir's College. An annual outing to the College, the Archbishop said, would have the effect of stirring up the interest of boys in that institution.

Father Denischuk commenced the campaign for vocation in St. Joseph's parish in Winnipeg May 2.

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The Ethelbert U.C.Y.

The Ethelbert U.C.Y. Club officially began its 1964-65 term on October 4, 1965. Elections were held at this meeting and the following members were elected into office:

President — Kenneth Mikolayenko
Vice-president — Gary Garbolinsky.

Secretary — Marianne Michaluk.

Treasurer — Elsie Dubyk.

Fifth Member — Ron Pidskalny.

Social Representatives — Fran Humeniuk, Sharon Paziuk, Anne

Hlady, and Maryanne Maksymetz.

Cultural Representatives — Elsie Paziuk and Audrey Borsch.

News Correspondent — Gwen Garbolinsky.

Our club has a total of twenty eight members.

Our meetings are held twice monthly. Preceded by a prayer, our meeting consists of three parts. The first part deals with business matters. The second part is comprised of debates held on world affairs or

religious issues. The third section is the social program, consisting of various games and dancing.

Although our club is not the most active club in Manitoba, it does, however: participate in a number of activities. We hold Communion Breakfast every two months. Some of our members belong to the local church choir. We also send delegates to conventions.

In conjunction with the Yule Tide Season, two events took place. On December 20, 1964, our club took part in a St. Nicholas party, which evidently was comprised of a concert and a social. Then on January 18, 1965, our club went carolling on its annual "Schedrewka".

Our club held a Bake Sale last

fall. We were able to get some revenue and thus continue with our club functions. We do hope to participate in more activities after Easter.

On behalf of the whole club, I should like to take this opportunity of thanking our parish priest, Reverend Father Kamenecky, for his helpful hints, suggestions, guidance, and donation of religious articles. He has definitely been a great asset to us in the past few years, making our meetings more interesting and our club more stable.

Our club, at this time, wishes to extend to all the U.C.Y. clubs in Canada the best of luck in their future endeavours.

Kenneth A. Mikolayenko,
President, Ethelbert U.C.Y.

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St. Josaphat's Club Holds Variety Concert

On May 14, 1965, the St. Josaphat's U.C.Y. Club held a Variety Concert at 590 Alverstone St., Winnipeg.

The program commenced with an introduction from the Club's President, Mel Kaban. Mel also acted as Master of Ceremonies for the evening.

Heading up the evening's entertainment was a Ukrainian Dance done by three of the Junior Members, Ron Zaporzan, David Kristalovich, and Ernest Kaminski. Following the dance a Quartet, namely Pam Curley, Louise Pradinuik, Mel Kaban and Ron Pradinuik did a very fine job of singing a song in Ukrainian. Stefie Kuz and Jim Keller danced another Ukrainian dance which concluded the first part of the program.

The highlight of the program was

a One Act Play, called, "The Face Is Familiar", a comedy, which was Directed by Mr. Ray Michael. Many thanks are extended to Mr. Michael, as well as to everybody else who so graciously gave their time and efforts to help us achieve a very successful venture which is one of the first of this type to be tried by this Club. Those participating in taking parts in the play were: Ken Dodd, Paul Preyma, Henry Senko, Stefie Kuz, Adele Trakalo, Peter Paley, Sonya Glushka, Jim Keller and Joe Michalchysyn.

Dancing to records brought the evening to a close.

In regards to other activities during this year, the Club has been quite active in attending all the organized activities. One of our two teams participating at the Regional

Volley Ball Tournament placed second while the Boy's Hockey Team placed first at the Regional Hockey Tournament held on March 18th, 1965. We are proud to report that we have, for the first time, the hockey trophy of the year. Preceding the above we played hosts to Holy Trinity Club on January 31st at a Tally Ho which was merrily concluded with a Platter Party. We held a Valentine's Dance on February 13th, featuring a top band and

an M.C. from a local radio station.

Our only endeavour on Mother's Day was a bouquet of a dozen red roses given to the youngest mother present at the Blessed Easter Dinner.

This is a brief summary of our 1965 activities before we recline for the summer months.

A happy and interesting vacation to all!

Sonya M. Glushka,
Secretary.

NEWS AND EVENTS

A TRIBUTE TO CARDINAL SLIPYJ

On Sunday June twentieth, all the Ukrainian Catholics of Toronto and surrounding area gathered at the Canadian National Exhibition Grounds to play their part in paying tribute to Cardinal Slipyj, our fourth Ukrainian Cardinal. The celebrations began at 10:30 a.m. with a Pontifical High Mass celebrated by His Excellency Metropolitan Maxime Hermaniuk, CSSR, Archbishop of Winnipeg in concelebration with Bishop Isidore Borecky and Bishop Michael Rusnak, both of the Eparchy of Toronto. Following the High Mass, at 3:00 p.m. there took place a parade of youth groups and a concert.

In an effort, not only to pay tribute to our Cardinal, but also to advertise the U.C.Y. as a National Organization all the U.C.Y. members of Toronto and area were organized to participate as a body. It was an ideal opportunity and we took full advantage of it.

With very few of our members

owning U.C.Y. uniforms, sashes were made up (blue and gold with UCY inscribed on each) and distributed to all. A large banner was also designed along the same pattern.

Accomplishing this, the U.C.Y. formed the honour guard for the Metropolitan and Bishops as they approached the altar for the Mass. In the afternoon the U.C.Y. paraded, along with other youth groups, before the visiting dignitaries.

With approximately 20,000 present we feel that we achieved some measure of success in promoting the image of the U.C.Y. of Canada. We would like to take this opportunity to thank all our members who participated in these celebrations.

U.C.Y. Diocesan Executive
Toronto Regional Exec.

A wife is a woman who, in one breath, bitterly laments the fact that she has nothing to wear, and in the next complains that she doesn't have enough closet space.

Completion of Shevchenko Monument

WASHINGTON — On May 22 sculptor Leo Mol and architect Radoslaw Zuk performed the impressive ceremony of placing in the granite base of the statue pertinent historic documents that will tell the great Saga of the Shevchenko Monument in America's capital city and also a handful of soil from Shevchenko's mound in Kaniv, Ukraine.

Over 1000 persons attended the ceremony where the President's message was read, in part:

"May the thousands who will look upon this memorial to Taras Shevchenko be ever reminded of his dedication to the ideals of human rights and the equality of mankind. May they be reminded, too, that this is a cause, which has not yet been fully won as long as there are still bonds of servitude which keep men from enjoying their rights and their liberties anywhere in the world.

"May the spirit of Shevchenko help and inspire us as we seek ever to enlarge the sphere of human freedom."

Former Albertan Becomes A Prominent Scientist

WASHINGTON — Joseph Charyk, a son of Ukrainian parents in Alberta, is the President of the American government-sponsored Communication Satellite Corporation (COMSAT).

"Early Bird", an American communication satellite was successfully launched and thereby opened a new chapter in the age of space.

Possible Visit By Pope in 1966

WARSAW, Poland — It is hoped that Pope Paul VI will be able to attend the 1000th anniversary of Poland's embracing of Christianity. This visit by a Pontiff would be the first to any Communist ruled country.

Governor-General Vanier Attends Mass In Ukrainian Rite

WINNIPEG—While on their western tour of Canada, Governor-General and Madame Vanier attended a special mass held at Sts. Vladimir and Olga Cathedral.

St. Joseph's College Officially Opened

YORKTON, Sask. — Many church and civic dignitaries took part in the ceremony of the opening and dedication of St. Joseph's College.

This college was established in 1919 through the solicitous efforts of the late Most Rev. Nicetas Budka, first Ukrainian Catholic Bishop of Canada. It opened its doors to admit students on October 11, 1920.

St. Joseph's College was granted affiliation to the University of Saskatchewan in November, 1963. A full first-year University course, Faculty of Arts and Science, will start in September this year. Within five years, the College expects to be running a full two-year preparation course required for many university degrees such as law, medicine, pharmacy, veterinary and others.

Bilingualism And Biculturalism As Seen By Western Canadians Of Other Ethnic Origins

By Bohdan R. Bociurkiw, University of Alberta

An address presented at the Community Seminar on Bilingualism and Biculturalism at the University of Alberta in Edmonton, April 23, 1964.

In addressing today's workshop on the views of Bilingualism and Biculturalism held by Western Canadians of non-British and non-French origins, I should like to begin by stressing that I do not represent the official views of any group or of several ethnic groups, for I hold no such mandate and their respective spokesmen, I am sure, are taking part in our deliberations. My objective is rather to assess on the basis of my own observations and of published expressions of opinions, the attitudes towards the issues of bilingualism and biculturalism evident among the Canadians of other ethnic origins to map out their place in the over-all pattern of bilingualism and biculturalism, and, proceeding from the Royal Commission's terms of reference, to suggest some ways and means whereby the cultural contributions and heritages of these groups could best be safeguarded within the framework of Canadian national unity.

I believe that the ethnic groups in question on the whole welcomed the creation of the Royal Commission on Bilingualism and Biculturalism. For while called upon to cope with the central issue inscribed in its name, the Commission also symbolizes to Canadians of other ethnic origins the opening of a much needed nation-wide discussion about the meaning of Canadianism, the role of

various ethnic strains in Canada's evolving destiny, and search for a special kind of Canadian unity in a rich cultural diversity of her people.

In assessing the place of ethnic groups other than British or French in the context of bilingualism and biculturalism, I feel that a distinction must be made between the nation-wide and regional applications of these interrelated concepts in view of the varying numerical weight of the individual ethnic groups in the several regions of Canada, the different history of settlement and development of such regions, and operation of the Canadian federal system.

At the federal level there can be no other feasible solution acceptable to both major ethnic groups, than an English-French bilingualism and —essentially but not exclusively—biculturalism in the make-up and operation of the federal government and those institutions, public and private, which serve the country as a whole. From the viewpoint of the other ethnic groups there can be no justifiable objection to bilingualism on the federal level. Leaving aside the world-wide importance of the English and French languages, such factors as the history of Canada's Growth from colony to nationhood, the contribution of the French speaking and English-speaking Canadians to this historical process,

the constitutional precedents and, obviously, the very numerical weight and the pattern of settlement of the French and British "co-pluralities" in Canada — all these factors single out the two languages as the necessary official media of communication in both the Canadian federal government and Quebec. But while the knowledge of the two official languages may become required for a widening category of posts in government and private institutions, and to qualify for these posts candidates of other ethnic origins may well become trilingual, English-French bilingualism must not be understood in terms of special racial privileges that would discriminate against the otherwise qualified Canadians of different origins, solely because of their ethnic descent, religion, social origin, or name. Such a discrimination would make a mockery out of our common heritage of equality before law, of equality of opportunity, of the Canadian Bill of Rights, and, indeed, of Canadianism itself!

At the regional level and, more specifically, in the three prairie provinces, the ethnic and linguistic make-up of the population does not make an automatic application of the federal formula either feasible or acceptable in view of the multi-ethnic nature of the region and relative numerical weakness of the French group as against other ethnic groups. Take, for example, the ethnic make-up of the three Prairie Provinces: the respective weight of the British group (including the English, Scottish, Welsh and Irish groups) varies from 54.2 per cent in Alberta, to 40.3 per cent in Saskat-

chewan, and 43.0 per cent in Manitoba. Taking the three provinces together, we find that of the remaining ethnic strains, the Germans account for 13.9 per cent, the Ukrainian for 9.1 per cent and the French and Scandinavians for 7.1 and 6.3 per cent respectively. In terms of the retention of their mother tongue by the non British groups in Alberta, the 1961 census shows the highest retention rate among Ukrainian (79.2 per cent), followed by the Italians (65.7), the Germans (53.2) and the French (50.7). To all of them English has become a common language of administration, school instruction, and economy. In the special circumstances of Western Canada, the concepts of bilingualism and biculturalism have accordingly assumed different forms. They represent a combination of the major languages of the region—English—with the languages and cultural backgrounds of the several ethnic groups inhabiting the prairie provinces, producing English-German, English-Ukrainian, English-French, English-Scandinavian (etc.) variations. As far as the non-English ethnic groups in this region are concerned, these types of bilingualism and, to a somewhat lesser extent, biculturalism, have become the established patterns which cannot be reversed except at the price of sacrificing the principles of citizen's equality and of the democratic process. While the learning of the French language by the non-British and non-French groups should be encouraged, trilingualism must not be made compulsory, not could be

(To be continued)

Youth Magazine Questionnaire

Yes **No**

Can you speak in Ukrainian? _____

Can you read in Ukrainian? _____

Will you read articles if they
are printed in Ukrainian? _____

How many articles would
you like see published
in Ukrainian in every issue? _____

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	Toronto	2	"
Pictures From Dioceses:	Winnipeg	4	"
	Edmonton	3	"
Press Fund:	Edmonton	4	"
	Winnipeg	3	"
Total Subscribers:	Winnipeg	4	"
	Edmonton	3	"
	Toronto	2	"
	Saskatoon	1	"
Subs. paid in June-July	Winnipeg	4	"
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